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Christ the Physician of the Soul.

A
S E R M O N.

BY THE
Rev. Mr. G. WH--F--D.

TAKEN BY
A MASTER of SHORT-HAND,
WORD for WORD as he preached it.

N. B. *This Sermon was preached in what
is called*

MARKET-LANGUAGE,
*which Mr. WH—F—D (it seems)
thinks most likely to be understood and
remembered by the common People.*



MATTHEW xi. 12.

*They that be whole need not a Physician, but
they that are sick.*

THESE words are a short, but withal a comprehensive apology, that the LORD JESUS CHRIST was pleased to make in defence of his conduct, when tabernacling here below. One would imagine indeed, that if GOD should have so loved the world, as to send his only begotten Son into it, to teach men the way of salvation, if persons did not immediately assent to his divine commission, yet at least one would have imagined that the LORD JESUS CHRIST should have past unspotted thro' it, I mean, that he should have past uncensured : But he that took care to slander GOD in Paradise, he that took care to suggest hard thoughts against GOD in the minds of our first parents, he took care to blacken the Redeemer, he took care to stir up prejudices in peoples minds against him ; so that instead of being counted the Messiah, which was to come into the world, instead of being looked upon as the Saviour of sinners, he was esteemed a madman, he was looked upon as a deceiver, not only so, but as a *Samaritan*, as a devil ; and his miracles, which were plainly owing to the power of GOD, were imputed only to the power of evil spirits : He casts out devils, say they, by Belzebub the chief of the devils. And though JESUS CHRIST spake as never man spake, though in his lips there was found no guile, yet there was not a sermon that CHRIST preached, there was not one single action that he performed, but was blamed by the self-righteous men of that generation ; I suppose ye know who
I mean ;

I mean ; they were those that were called Scribes and Pharisees. Where ever JESUS went, where ever JESUS preached, some of these men were always his attendants ; but they came not to be edified by him, they came to cavil at him, they came to find fault with those important truths that he delivered them. It seems nothing offended them so much, nothing stirred up the enmity that was in their hearts so much as our blessed LORD's free, sweet, and candid behaviour towards the very worst of creatures, that went under the common denomination among the *Jews*, of Publicans and Sinners. Their blaming our LORD's conduct in this respect, was the occasion of our blessed LORD's speaking the words of my text.

That ye may see its reference to the context, I will desire you, if you please, to go back with me to the 9th verse of this chapter. The evangelist tells us, That as JESUS passed forth from thence, he saw a man named *Matthew*, sitting at the receipt of custom. This man is by *Luke* called *Levi*, which was a name more honourable, a name given him by the *Romans*, though *Matthew* out of humility and modesty, as he gives account of it himself, takes care to mention his common name as a *Jew*. This man was sitting at the receipt of custom, he was what we now generally call a Custom-house Officer, he was sitting near the key, he was sitting near the port where ships came in, in order to receive the king's taxes. Well, our LORD it seems passed by, and we are told at the latter part of the verse, that the LORD JESUS CHRIST said unto him, Follow me ! Two words only, but with those two words (oh ! there went a power, there went an amazing power) the LORD JESUS CHRIST at this time made *Matthew* willing in a day of his power. What did *Matthew* feel when the LORD said, Follow me ? What did *Matthew* see when JESUS uttered these words ? Oh he saw that JESUS CHRIST was altogether lovely, he felt the love of GOD, he felt the power of CHRIST immediately captivating his heart, and therefore no wonder that we are told still further in the latter part of the verse, that he arose and followed him. I do not hear that *Matthew* saith so much as, Pray give me leave
to

to settle my accounts, pray give me leave to go home and bid those farewell that are at my house; no, he felt so much of the love of CHRIST constraining him, that he arose and followed him: Though it is probable that after this (and commentators generally agree in it) in order to clear up the prudence of *Matthew's* character and conduct, that he took sometime afterwards to settle his affairs, that no one might blame him for that. And what do ye think his neighbours thought of it? Do not ye think his brethren in the customs looked upon him as a great fool, as an enthusiast, to leave a profitable employ under the government, that perhaps brought him in some hundred pounds a year, to go after a preacher, that perhaps was looked upon as a madman going up and down the country? But *Matthew*, to let the world see that he did not repent of his bargain, though he doth not mention it himself, yet *Luke* mentions it for him. What is that? We are told that *Levi* made the LORD JESUS CHRIST a great Feast in his house. Generally when our children come into the world, we make a feast, and indeed it is not improper to rejoice upon such an occasion: But *Matthew* did that when he was leaving the world, which we generally do when our poor little ones are coming into the world, for, properly speaking, that is our birthday, in which we turn our back upon the world, and are resolved, come what will, to follow JESUS CHRIST. Well, and what doth *Matthew* do? Having tasted of the love of CHRIST himself, he was not willing to eat his morsel alone, he longed now for the salvation of others, therefore, thinks *Matthew*, I will make a feast, I will invite Publicans and Sinners, I will invite my brethren in the customs, I will invite CHRIST, I will invite his disciples at the same time, and who knows but that the *same* CHRIST, who said unto *me*, Follow *me*, may likewise speak to *their* souls. Well, did Jesus when he was invited, refuse to come? No, at the 10th verse we are told, that it came to pass as JESUS sat at meat in the house, many Publicans and Sinners came and sat down with JESUS and his disciples. Well may it be ushered in with the word, Behold; *Matthew*, who wrote this, being a Publican himself, by putting
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in this word, doth as were say, Reader, whoever thou art that hearest this story, stop a little, pause a little, and stand astonished at the condescension of JESUS CHRIST. Says pious Bishop *Hall* upon this place, What do I see, says he, the LORD JESUS CHRIST sitting in company with a parcel of Publicans and Sinners, that were reckoned the greatest rogues, the greatest villains under the sun. This was a fight, since he did not converse with them as their companion, that was pleasing to God, that was pleasing to the holy angels. But what pleased God, what pleased the holy angels, always is displeasing and offensive to the devil and the devil's children, the self-righteous Pharisees. We are told in the 11th verse, when the Pharisees saw it, when they saw the LORD JESUS CHRIST in, what they thought such sorry company, they said unto his disciples, Why eateth your master with Publicans and Sinners? Observe, they did not come directly to speak to CHRIST himself; for I have generally observed, that the enemies of JESUS CHRIST, for all their blustering, when you come to talk with them, are generally cowards, and they generally fight as the Indians do in *America*, I mean behind trees and bushes, and in the dark, that you can seldom know who they are. But it seems they had an intention to sow the tares of division, and the seeds of disunity between CHRIST and his disciples: Why, say they, eats your master with Publicans and Sinners? See, a man that pretends to be holy, that pretends to be the Messiah, that pretends to be a great prophet, see what company he keeps, we would not keep such company for never so much. Why? it was but a poor silly question, but weak a question as it was, perhaps it might puzzle our LORD's disciples; for there are many a reasoning Pharisee, that has got a learned head, that can puzzle a weak christian, that has got little knowledge, and yet has an honest upright heart. But here's the comfort of the weak children of God, when they cannot speak for themselves, the LORD JESUS CHRIST will speak for them; and therefore we are told at the 12th verse, that when JESUS heard that, when he heard them put such a captious question to his poor weak ones, says our LORD, I will take

take their parts, I will give you an answer ; you ask why I eat with Publicans and Sinners, I tell you, *They that are whole need not a physician, but they that are sick.* This was a direct answer to their question, as much as to say, Poor creatures, I am come down from heaven to earth on purpose to be a physician to souls ; ye Scribes and Pharisees that are settled on your Lees, ye are whole-hearted, ye do not feel the weight and burden of your sins, and therefore I have nothing to do with you, or ye think ye have nothing to do with me ; as people that are in health do not seek after a physician, so ye that think ye do not want CHRIST, ye do not seek after my righteousness, my blood, my merits, my teaching at all ; but these poor Publicans and Sinners that ye despise, these persons feel their miseries, being sensible of their disease ; as sick people run to a physician, so do these people run to my doctrine, and that's the reason I converse with them, for to whom should the physician go but to sick and diseased patients. This seems to me to be the genuine meaning of the words. But if you please, at present we'll leave *Matthew*, we'll leave the LORD JESUS sitting together with the other Publicans and Sinners. I would at present take the words of the text by themselves, as they contain a very important and a very instructive proposition. And in order that I may explain them in a proper manner,

First, I. I shall endeavour to show you who we are to understand by the *whole*, and how it is that the *whole* need not a physician.

Secondly, II. Who we are to understand by the *sick*, and how it is that those that are sick need a physician.

I shall then, *Thirdly*, III. by way of *application*, address myself (1.) to you (as I suppose there are some such) who may properly be called *whole-hearted* people : I shall (2) next speak to you who are indeed a *little sick*, but not sick enough. I shall (3) speak to those who are *really* properly sick. And (4) conclude by speaking to those who *have been* sick, but, through the grace of God, by coming to this great physician, have in some measure been made whole.

First, I. I would endeavour to explain to you who we are to understand by the *whole*.

And

And here if I was to observe the same imprudent method of interpreting scripture, as Socinians and Hereticks do, taking the words just as they are, without observing that only real apostolical rule of interpreting scripture, I mean, comparing spiritual things with spiritual, one text with another, if I was to observe this rule (which indeed the devil first taught mankind, when he quoted scripture to our LORD) I might make the text speak either nonsense, or make the scripture speak against the doctrine of original Sin. The Socinians, because JESUS CHRIST says in one place, The father is greater than I, taking that text by itself, therefore they pretend to say that JESUS CHRIST is not equal to the Father. The Papists, because CHRIST says, This is my body, taking these words by themselves, they would therefore make us believe that a little bread and a little wine is transubstantiate, and turned into the very material body and blood of JESUS CHRIST, that seventeen hundred years ago hung upon the cross. Now if we take the words in this way as they do there, then we must own that there is such a person in the world as a whole person, and consequently that there is no such thing as Original Sin, consequently all the doctrines which represent man as altogether gone out of the way, and altogether become abominable, are indeed good for nothing and fall to the ground. But for my part (I really believe a man must turn *Sceptic* to the highest degree) I believe a man must have no use of his common reason, he must be infatuated or sin against light, and speak against his conscience, who dares hold out against the doctrine of Original Sin deliberately. Indeed if we consider man in one or two views, I will acknowledge he was a whole creature. If you look upon him as he came first out of the hands of God, when God breathed into him the breath of life, and he became a living soul, then I believe (to make use of the terms that the Rev. Mr. *Jeremiah Collier* makes use of in one of his essays, I believe) man came into the world a perfect major, he was perfect, he was entire, he lacked nothing, as he was the last part of the creation, so he was the master-piece of the creation. God when he looked upon the other works

works of his hand, said they were good ; but when that lovely creature man was made, God said, and God always judgeth right, God saw all things, and they were very good. Now view man in this sense, in this situation, I believe he was a *whole* creature, whole in his soul and body ; he was perfectly holy, and therefore perfectly happy ; he knew no sin, and therefore knew no pain. And if you look upon man as redeemed by the blood of CHRIST, if ye look upon man as sanctified by the spirit of CHRIST, if ye look upon him as drest in his resurrection cloaths, with his body fashioned like CHRIST's glorious body, and as presented blameless before the father by the dear saviour of man, take man and consider him in either of these views, and then indeed he is a whole creature. But view him as he comes into the world now, view him as naturally engendered, as the offspring of fallen *Adam*, view him as a branch springing from such a root, my dear friends, I believe we may say, Eye hath not seen, nor hath the ear heard, nor hath it entered into the heart of all the men of the world, fully to conceive what a poor sickly, disordered, sensual, earthly creature man is. The description that *Isaiah* gives of the *Jewish* polity, is a description given of your heart and mine, *The whole head is sick, the whole heart is faint*, from the crown of the head to the sole of the foot, says he, we are full of wounds and bruises and putrifying sores, there is indeed no health in us. And however some people may rise against ministers, that paint out man in such black colours, yet I will defy any person here, I will defy any man in the world, to say worse of the devil himself, worse of all the devils in hell, than a prophet inspired by the Holy Ghost says not only of one heart or two hearts, but the heart of every man living, What is that ? " The heart, says he, is desperately wicked, " the heart is deceitful above all things." *Jer. xvii. 9.* I could not say worse of the devil himself, I could only represent him as a desperately wicked creature, as one that was deceitful above all things ; and yet this is the very thing God says of *me*, God says of *thee* O man, God says of every one that now springs from a fallen creature, *Adam*. And however persons may stand out

against this doctrine, however some by an unscriptural sophistry may say, that what *Paul* says of the *Ephesians*, is only applicable to the Gentile world, and not to us, yet I am sure whenever ye come to be awakened, and the spirit of God reacheth your hearts, instead of finding fault with ministers that say ye are sickly creatures, I believe ye will be glad to hear the most searching preacher dissect your hearts, and after they have done all they can, ye will say, They have not described my heart black enough, my heart, comparatively speaking, is as black as hell, and every one that now speaks will say, Mine heart by nature is in some respect worse than the devil, for I never yet heard that the devil had an offer of the blood of CHRIST to pardon him, as you and I had. When our LORD therefore says, They that are whole, we are not to understand him as though he meant that there was now such a creature as a whole creature since the fall, but our LORD means they that *think* themselves whole, they that were never yet awakened, they that never felt the arrows of God sticking fast in their hearts, they that were never made to be weary and heavy laden with the sense of their sins. This was the case of the Scribes and Pharisees, this was the case of poor *Paul* before he was converted: Oh, says he, I was touching the law blameless, he had no spot in him at all: I was alive without the law once. And this was the case of that proud Pharisee that we are told came up to the temple to pray, but his manner of praying plainly shews that he came up to the temple to boast; I thank thee, O God, that I am not as *other* men, extortioners, adulterers, or even as *this* Publican. Here was a whole hearted creature, there was not one petition for pardon of sin. No! The Pharisees looked upon all sinners and the poor Publicans with contempt; and therefore they imperiously and proudly said to the poor man that was born blind, but recovered by CHRIST, Thou wast altogether *born in sin*, and dost *thou* teach *us*? Such persons our LORD tells us, that I may carry on the thread of the discourse, need not the physician.

Now these words are not to be understood literally as they are spoken. Need not the physician; indeed these

these poor souls do need him. And though I would not pretend to judge people, and I think all christians, and especially young christians, should take care of forming their judgment of persons and things too rashly, should take care of determining people's state, and leave that to the LORD JESUS CHRIST. Yet I may venture to affirm this, that if I have reason to think I am conversing with a poor, dead, whole-hearted, self-conceited hypocrite, self-conceited Pharisee, that perhaps may go to church, that perhaps may get a token, that perhaps may receive the sacrament; that perhaps may now and then pray in his closet, and upon account of these may fancy he is in a good state, and when the minister speaks to sinners, he thinks he is speaking to others, and not to him; when I speak to such a person, though every thing is alike capable to omnipotency, yet I have more hope of a harlot, a sabbath-breaker, a curser, a swearer, than of that person that thinks himself good enough already. I think I have got the authority of JESUS CHRIST to affirm this; when he is speaking to these kind of persons, our blessed LORD tells them, Publicans and harlots enter into the kingdom of GOD before you. And therefore I conclude, if I had reason to think I was talking with such a man, I could look in his face, I could weep over him, as once *Elisba* did over *Hazael*, to think in what a poor stupid condition that man's soul is in, he, of all people in the world, needs the physician, he needs the hammer of GOD's law, he needs the knowledge of JESUS CHRIST, he needs the knowledge of himself, he has not yet learned the first lesson of christianity, namely, to know himself. And therefore when our LORD says, The whole need not the physician, we are not to understand him, as if they did *not* need him *in reality*, but that the poor, dead, stupid creatures do not *see* that they need him. Hence it was, that the Scribes and Pharisees rejected the counsel of GOD against themselves.

II. But I do not love to dwell long upon this unpleasant character. And therefore if you please, I will come to the other part of my text, and explain, *Secondly*,
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What is meant by the sick, *They that are whole need not a physician, but they that are sick.*

Now, I suppose by the sick, we are not to understand the sick in body. It is true God often is pleased to make use of the sickness of the body in order to make the soul sick, and in order to bring the soul home to JESUS CHRIST to get saving health. But this sickness of itself will not do. I doubt not but many of you can prove this: And perhaps there is not a person in this congregation but has been visited with some sickness or other, and promised to be mighty good when he got well, and perhaps whenever ye got well, your fine resolutions were gone, and you have lived in the breach of God's commandments ever since. When our LORD talks of peoples being sick, he means those that are sick in their *heart*, those that are sick in their *souls*. For, as there is a *bodily*, so there is a *spiritual* sickness. And however some of you may be *secure* now, however ye may be *well* now, yet if ever ye hope to enter the gates of heaven, to live with the blessed God for ever, the eternal God by his blessed spirit must make you *sick*. Sick of what? I will not pretend to prescribe to the spirit of God, but by all I can judge from the word of God, and by all I can judge from people's experience that I have heard, the Holy Ghost generally takes this method, he makes a poor soul sick of some *great* and *notorious sin*, of which he has been guilty. God deals with a poor sinner very often, as a judge, or as a clerk of the assize deals with a man that has got several bills of indictment to be brought against him, perhaps the man is brought to the bar, perhaps he is accused of five or six things. Well, says the clerk of the assize, either of these will do his business, either of these will condemn him, we'll take hold of the greatest crime, we'll bring that bill against him first, and if he is brought in guilty there, it will render all the other bills of indictment unnecessary. So when a poor sinner is to be brought to God, the blessed spirit of God generally takes hold of him for some notorious crime he has been guilty of. Thus, when our LORD had a mind to convert the poor woman at the well, our LORD first convinced her of adultery; Woman, says he, go call thy

thy husband ; Oh, says she, I have no husband. Now when our LORD said, Woman go call thy husband, he let light into that woman's heart, and made her whether she would or not (at least he sweetly constrained her) to acknowledge herself to be an adulteress, I have no husband, and then all her other sins came into her mind ; away she goes, and says, Come, see a man that hath told me all that ever I did ; is not this the CHRIST ? Thus when *Paul* was converted, pray what does the LORD JESUS CHRIST do ? Why, he arrests him, he takes him as it were by the throat, and says, *Saul, Saul* ; what follows ? why persecutest thou me ! The LORD JESUS laid hold on him for persecution. And after he had convinced him of his persecution, he lays all his other sins before him, so that for three days and three nights, poor *Paul* could eat and drink nothing ; and how could he, when the wrath of an *unreconciled* God was lying upon him ? So when God has a mind to convert a sinner, he makes him *sick*, perhaps of cursing, swearing, lying, sabbath-breaking, disobedience to parents, uncleanness, some particular *secret* sin that he has been guilty of ; And then, Oh the poor creature has got all his sins brought before him, perhaps all the sins that ever he committed ; perhaps though they have been committed twenty, thirty, or forty years ago, they come as fresh into his mind, as if they had been committed within four minutes. Then the poor creature that could break the sabbath, that could go to balls, and assemblies and plays, that could go to cock-fighting and other games ; Oh now the poor creature begins to be sick, and cries in the bitterness of his heart ; Oh my sabbath-breaking, Oh my cursing, Oh my swearing, Oh my disobedience to my parents, Oh my lying, Oh that sweet morsel that once I rolled under my tongue ; how bitter are they to my soul ; now the poor creature cries out, the remembrance of them is grievous to me, the burden of them is intolerable : And as a person *sick in body* expresses uneasiness, so a person that begins *thus* to be *sick of sin*, is uneasy in *soul*. Tell such a person of such a fine entertainment, (ask him to go to a ball, to a play or to an assembly) as persons that are sick say, they are *so sick* they cannot go out ; so persons

persons that are *sick of sin* say, Away with these cursed things, I have now nothing more to do with them; where shall I get a pardon; Oh for one drop of the redeemer's blood to wash away the sins of my soul. This is not all, if the work of God is thorough in the sinners heart, the spirit of God goes deep into the soul, and the creature begins to be sick not only of his *actual* sins, but of his *original* sin. Dear, says the poor creature, how came I to be so wicked? how came I to be such a notorious wretch? how came I to break the sabbath, to lie, curse and swear? The spirit of God goes deep into the soul, at last the poor creature finds out the fountain from whence all these cursed polluted streams flow. Oh says the poor creature, now I find I have got a desperately wicked heart, now I find my heart is deceitful above all things, now I see the doctrine of *original sin*, now I see it in a light I never saw it before. Now a creature that thought he had got a good heart, begins to find he hath got nothing but sin. This was the case of *Paul*, when the law came, sin revived, and I died. I was alive without the law once, says *Paul*, he thought he was blameless, that he was a good man, and had no spots, but now he died. Supposing any of you was in a dark room, all the windows shut if there were never so much dust in the room, you can not see it, because it is dark, but open the windows, and ye will perhaps see millions of atoms flying in the room. It is just so in a poor man and woman's heart, before the light of God's grace enter in there, corruption lies in the heart, millions of them, but for want of divine light we do not see them. Now when God comes, and says, Let there be light, then the poor creature sees sin to be exceeding sinful, then the poor creature says, I am an ill-deserving, an hell-deserving creature, my heart is blacker than hell, O wretched man that I am, who shall deliver me from this body of death. This is the reasoning of some poor creature under awakenings; they are like to pull their heart out. But this is not all. The poor creatures will lick themselves whole; I will go to church and pray, and I will work out mine own salvation, then surely God will have mercy on me. All this is right, a person should, and will pray, when God lays his hand upon him

him, and a person should go to church, and make use of the *means* of grace. But then a person begins to find that all his *duties* will not save him, that his *tears* want to be repented of, and his *tears* need to be washed over again in the blood of the redeemer. At last the person find himself self-righteous, and therefore God working upon his soul, makes him as *sick* of his *tears* as of his *sins*, and then the poor creature comes almost to desperation, begins now to despair; Oh dear I am sick, what shall I do to be *saved*? I find my *tears*, my *prayers* my *performances*, will not do. The poor creature is *exceeding sick*, and as *Rebecca* cried out once, so doth the poor soul cry out, Give me a CHRIST, give me CHRIST's blood or I die, I die, I am damned for ever. This was the case of the poor jailor; there was an earthquake about the prison, but there was a greater earthquake in his *soul*, he was pricked at the heart, he comes out full of consternation, saying, What shall I do to be *saved*? but at last the poor creature is made *sick* of the *sin* he never thought of before: What is that? He is made sick of *unbelief*. The poor creature thought before he had got *faith*, to be sure, having went to church, and received the sacrament, to be sure he had got *faith*. But now the poor creature finds, tho' he had eat bread, and drank wine, he had never discerned the LORD's body; he thought he *believed* in CHRIST, because he *heard* of such a person as CHRIST, and if he had been born among the Turks, he would also have *believed* in *Mahomet*. But now the poor creature thinks he can no more believe than he can move the sun. LORD help my *unbelief*, is the language of a poor sinner; the poor creature finds that CHRIST is to be the *author* and *finisher* of *faith*. What would I give, says a poor soul, if I could have one glance, one glimpse of JESUS CHRIST? What would I give, if I could but now venture as a poor, lost, undone, damned creature, upon JESUS CHRIST? What would I give if I could exert but one act of *faith* upon the LORD JESUS CHRIST and his righteousness. Now the poor creature is sick indeed; the poor soul needs a physician; he feels that he needs one, and as a sick patient says, for GOD's sake send for a physician; as when a person

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is taken with a fit, his friend will say, pray send for some body to bleed him ; so will this poor creature say, O LORD JESUS, send thy *blood* to heal me, O LORD CHRIST, send thy spirit into my heart to cure my soul : Is there no balm in *Gilead* ; is there no physician there. The poor creature now mourns all the day long ; he refuses to be comforted : Perhaps some kind friend will bid that person get into some merry company ; the poor creature will answer, as I know a man did to a woman, that, to direct her, bid her go to a doctor, and be *blooded* : Oh says she, CHRIST must give me physick, and work it in my soul, or I shall never get peace in my heart. The poor creature says, Miserable physicians, miserable comforters are ye all ; none but the *blood of CHRIST* can heal me. In this sense such a person needs a physician : This however I cannot explain and open further to you ; III. For I must *Thirdly*, as I proposed, speak to *four* different sorts of people.

I. And now, my dear friends, I cannot say but attention (so far as I can judge by your looks) fits upon your faces. There is a great congregation of precious and immortal souls now here, and it is no small self-denial to me, only I would submit to the will of God, that the weakness of my body, and my hoarseness at present, will not suffer me to speak with that vivacity, life and earnestness that otherwise I would, or so loud as I would desire to be heard : But however if ye have been attentive to what has been said, and if my voice has reached you, if conscience has done its present business, I do not doubt but there is some of you here, as I have been drawing the picture of the *whole hearted*, as I have been drawing the picture of those that are sick, I do not doubt but some of you may say, Surely he hath drawn my picture ; surely there are some features of that picture that resemble me. What say ye, my friends ? I hope I have got no *Arians* or *Socinians* ; I hope I have got no such hereticks here ; I hope none of you here are such monsters. I am persuaded I have not been preaching to all, though to some of you strange doctrine ; but the doctrine ye have sucked in, as it were with your mother's milk. You have been trained up in your chatechism ; you have learned perhaps to talk
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of original sin ; but ye are in danger of stopping short of CHRIST, if GOD does not convert you and awaken your souls. Though ye may have the knowledge of CHRIST in your heads, yet if ye do not take care, ye will take up with this mere *head* knowledge, without having a CHRIST in your *hearts*. I hope there are none of you here but what make conscience of keeping the sabbath, and perhaps the most of you have some time or other received the sacrament of CHRIST's blessed body and blood. Well, my friends, do not think I am dissuading you from the church ; do not think I am dissuading you from the means of grace, but as I am speaking in the name of the king of kings, and LORD of Lords ; as I am delivering doctrine which I hope is agreeable to the word of GOD, let me exhort you, I think I can say I exhort you as a friend, for at present my heart bleeds for you, and my bowels yearn towards you ; let me exhort you to examine yourselves, whether there are not too many of you here, that though ye are professors, though ye have got a CHRIST in your *head*, yet are *whole hearted*, and were never pricked in heart by the spirit of JESUS CHRIST. Are there not too many such here ; come do not be afraid to discover to yourselves the cheat. Say, LORD GOD, let me know my state. I know some of you will be as I was, when the LORD first struck me : I felt a great inclination as I was rising one morning, to examine myself, but having been used to play at cards ; having been used to read plays, spending my time by no means well, I thought it was very ungrateful to trouble myself about my *heart* ; I thought it was just like raking into a stinking dung-hill ; therefore fain would I have put it off to a more convenient season ; but GOD gave me grace to find myself to be what I was, indeed a poor good for nothing, ill deserving, and hell deserving creature. And now, my friends, you that are *young* would fain put it off till ye be *old* ; ye that are *well* would put it off till ye are beginning to be *sick* and going to die : But pray do not put it off till that time. If ye be near death (as I have been several times within these twelve months) ye will find something more to do besides taking care of your souls ; and ye will be made to say, Oh what should

I do if *faith* and *repentance* were to begin *now*. Search therefore, try, examine yourselves. You cannot say you have got much business to do on Sundays at least--- your shops will not hinder you; you are not afraid of losing customers: Now then deal faithfully with yourselves; and I am persuaded among such a multitude of souls, if you do deal faithfully with yourselves, some of you will say, If this man speak right, if his doctrine is agreeable to the word of God, I am one of the whole hearted; I never yet saw my want of a Saviour; I have cried for the loss of a wife, of a child, of this or that thing, but I have never yet cried for the loss of my soul; I have been sick of this and that distemper, but God Almighty knows I was never sick of sin yet. Is this your case? Are ye whole hearted? We generally say when a man has broken his heart, Poor man, he hath broken his heart: and indeed they are to be pitied that never had a broken heart. However ye may think of it, yet I am sure I *cannot* put up a better prayer for you, and I *shall* put it up for you; The LORD JESUS CHRIST break every one of your hearts to day: For, till your heart is broken; till ye feel the want of a Saviour, alas ye are in an undone, and in a damned condition. Supposing, my dear friends, the wind blow very hard; supposing a river in a ferment; supposing there was a little bridge of three or four inches over that river, and the waves beating over the bridge; supposing ye saw a drunken man going over that bridge, would ye not tremble for him? would ye not expect to see him fall? and ye would pity him because the poor man is drunk. Alas! this is thy case, thou poor *whole hearted* creature. thou art going over the narrow bridge of this life; thou art poor, miserable, blind and naked, yet thou art so drunk with security, that, poor soul, thou dost not know what condition thou art in; thou art going mighty quiet over this bridge; hell on every side of thee, and thou knowest it not. Awake thou stout hearted creature; I call to thee as the sailors called to *Jonah*; thou art sleeping in a storm; awake thou sleeper, and call upon thy God. Oh that God would speak to thy heart, and make use of his word, as he once made use of *Moses* rod, to break thy rocky heart

in pieces. Oh! had I strength to convert you equal to my will, I would thunder in your ears, and in your eyes flash lightning. O that God was pleased by his blessed spirit to bring it home to thy heart. Let the language of thy heart be, what the language of a poor captain of a ship was, when he was under convictions, about midnight I heard him cry out, LORD JESUS CHRIST break this hard heart of mine.

2. But I hope this is not the case of you all; no, there are some of you sick, but poor souls ye are not sick enough. I believe there is a great many of you, ye have gotten desires to go to heaven, and who has not? Hell, says a good divine, is paved with good intentions. Perhaps there is not an adult person in hell but what desired to go to heaven once; and what are your desires, but the desires of a sluggard, that has a mind to rise in a cold frosty morning, but when he sets his head out of his bed, he feels it cold, and therefore thinks best to lie down again. That is the case of a great many; ye have got an impression at a sermon, and say ye, I will curse no more; I will whore no more; I will turn over a new leaf, and be very good; but within a quarter of an hour a merry companion comes and calls you to your cups, and then ye forget your resolutions, and go on sinning and repenting till death come upon you, and then ye find yourselves in hell before ye are aware. Is not this the case of too many of you? Then give me leave to tell you, though ye be *sick* ye are not *sick enough*, ye are not *thoroughly* awakened; ye have got a *faint* desire of being *saved*; but the least puff of wind blows it out: I pray God increase it to a hunger and a thirst; I pray God that his arrows may so stick in your heart, that none but the LORD JESUS CHRIST may pull them out.

3. I hope this *is* the case of some of you: Methinks I hear some of you saying to me, You have been talking of the sick, that is the case which toucheth *me*; I have been awakened; I feel an hell in my soul; I feel I have no righteousness of mine own, my sins stare me in the face; my corruptions have dominion over me; I find I cannot believe in the LORD JESUS CHRIST; I want *faith*; I want a *physician*; what do ye think will

will become of me ? I am afraid I shall be damned ; I am afraid I shall go to hell ; I am afraid the LORD JESUS CHRIST will never look down upon my poor soul : I am afraid I am in a desperate condition ; I am afraid my case is incurable ; I am afraid there never was such a person as me in the world ; I am *sick*, I have committed so many sins, I have committed them so long, against light, against love, against every thing endearing, that I am afraid God will have *no mercy* upon me. This was the case of that great and good man, that good foldier of the king, and that good foldier of the LORD JESUS CHRIST, Col. *Gardiner*, that when God was pleased to touch his heart, and give him a sense of sin, he thought his sins were so great, so many, so aggravated, of such a deep and crimson dye, that he thought God could not be just unless he damned his soul, till the spirit of God cleared up the gospel in his heart : He then found that God could be just, and yet justify the ungodly. Are any of you weary and heavy laden ? Well, what shall I say to you ? Shall I pour gall and vinegar into your wounds ? God forbid. Shall I add affliction to the afflicted ? God forbid. No, my dear friends, I will encourage you. How shall I encourage you ? I will encourage you to lay yourselves at the feet of the dear JESUS : And as I desired those to come to him, that were whole-hearted, to have a broken heart ; so you that are broken-hearted, I would have you come to him, to have your poor wounded souls healed. Hark what he says, come do not let *unbelief* forget that dear, that little, that great word, *All*, Come *all* ye that are weary and heavy laden, and I will give you rest. Come to this wonderful physician, the LORD JESUS CHRIST. Did any that are sick of this disease come to him : I am persuaded the blessed JESUS would comfort each of you, though you were sinners, harlots, murderers of fathers and of mothers, the blessed and glorious JESUS would come into you. O come, then come to this great physician, he will cure you gratis. Perhaps some of you may say, I am sick, but I am poor, I have nothing to pay the physician ; but the LORD JESUS will cure you for nothing, if ye will come to him, his grace is free. Ho ! every one that thirsteth

thirsteth let him come to a free market; come and buy, but its something that the poor may buy without money, and without price. And he is a physician that will cure you instantaneously; one touch will do the business, if ye can but touch the hem of his garment, ye shall be made perfectly whole, if ye can exert one act of *faith* upon the righteousness of CHRIST, this great physician, ye shall be made whole, and perfectly whole. There are no incurables in CHRIST's hospital, but as 'in the days of his flesh, they brought all sorts of people to him, and they were healed of whatever disease they had; so if ye come to the LORD JESUS CHRIST, he will heal you, if ye had been sick forty, fifty, or sixty years, the LORD JESUS CHRIST can make you whole. Come then, as the poor leper did, LORD, if thou wilt, thou canst make me whole. CHRIST will reach out his hand, the LORD JESUS CHRIST will make thee clean.

4. Some of you here, I hope know this by happy experience; some of you have come to this spiritual physician; some of you in some sense are made perfectly whole, I mean, *by grace* made partakers of the righteousness of this great physician: But then, I am sure ye will agree with me in this, though you have got an interest in CHRIST, ye are sick of a wicked heart, sick of indwelling sin, sick of corruption that yet remains in your soul; this makes you groan, this makes you cry, Who will deliver me from this body of sin and death. Come, thou poor believer, come thou poor distressed creature, that finds the *remains* of *unbelief*, come, and as thou hast received this physician, received the LORD JESUS CHRIST, walk in him; he that hath begun, will carry on the good work in thy heart; the LORD JESUS CHRIST will never leave thee; never forsake thee, till he hath brought thee to heaven. He hath engaged to his father to bring thee home; he hath pawned his blood to bring thee to heaven. Though thou hast now got a hell in thee, though thou art complaining that the enemy is broke in upon thee like a flood, though the spark of grace is like a spark of fire amidst an ocean of water, yet the LORD CHRIST will suffer nothing to pluck thee out of his hand. Thou
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art sick of this thing and that thing, yet, believer, come up hither, come to mount *Pisgab*, take a view of the promised land, where the inhabitants shall never say I am *sick*. There are many mansions in your heavenly father's house. And that blessed physician who has already done so much for you, he will yet do infinitely more; and shortly you shall get to heaven, and there shall have nothing to do but spend an eternity in praising this physician. Would to God all of you *loved* him; would to God all of you *knew* him; if ye did, ye would *love* him: The LORD recommend him to you all. May you that are a *little sick* be made *more sick*; you that are *sick* be made *whole*; and as to you that are made *whole*, may that work of God be carried on till it be finished in heaven, where we shall never be sick any more. Amen, and Amen.

F I N I S.



